1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
Mirebalais

land, whose bodies are buried in it, and whose spirits watch over it. As has been shown in the discussion of property, land in Haiti is owned privately, and, once title has passed, is subject to no alienation, except at the will of the owner — an attitude also held toward property of other categories, as is evidenced by the fact that most of the possessions of a man, particularly his livestock, are marked for identification, and theft is severely punished. Even the disposal of stray animals whose owners cannot be identified must follow well-defined legal procedure, in accordance with which they are held by the officers of the commune for a stated period of time before being sold at public auction. All marks on these animals are carefully noted in the records, so that title to them may be duly established.

In the organization of production and distribution an African mold, if not full content, predominates. The co-operative work-system, which is so important in maintaining agricultural production, is directly related to comparable groupings of West Africa, of which a distinctive form is the *dokpwe* of Dahomey, described when the African origins of Haitian culture were examined. The *combite,* as an instrument of co-operative labor and mutual self-help, with its tradition of giving no pecuniary reward for work done, but of making the feast which comes at the end of the day's labor adequate return — all these represent pure retentions of African practice. Even more striking is the carry-over in the attitudes which go with these outer forms — the manner in which the participants look forward with pleasant anticipation to taking part in *combites,* the enjoyment which they derive from their group work, and the verve with which the work is done are clear expressions of these attitudes. The role of the *combite*-song in exercising social control and enforcing conformity to local custom is entirely African, as is its function in stimulating work by setting a rhythm for it.

African, too, is the institution of the market, though in this

3: Leyburn Z-4, 5 (no date) 1966
SV3 Haiti SV3

175 While the broad problems of marriage, inheritance, and legitimacy were not to be solved by the official act of any ruler, the efforts made, particularly those by Dessalines and Christophe, had their effect upon the development of the marital institution in Haiti.

671 "Whereas," begins the preamble of Dessalines' law of May 28, 848 1805, "it is necessary to fix in immutable order the status and rights of children born out of wedlock, and whereas it is important to reconcile what nature and society owe them with the political interests of the state," therefore it behooves the government to lay [581] down the specific rules which follow. Nothing in the law pushes the people toward marriage, but every provision strengthens the family, which they had known both in Africa and in the slave régime of the colony.

175 Henceforth no stigma is to attach to the fact of illegitimacy, nor is 671 there to be discrimination in favor of children born in wedlock. The 848 status of a child will depend upon recognition by its parents. If a 428 child's maternal connection is established, he has rights in her property; if the father likewise recognize his offspring, the child has rights in the paternal property; even if the recognition of a child is so long delayed that the parents die, that child who can prove his descent is to receive the name and his own share of property from the deceased. There is but one single provision in which an illegitimate child has an inferior status: should a couple decide to be legally married, they must recognize the natural offspring of either party before or during the wedding ceremony, if such children are to have full claims of inheritance; delay until after the ceremony cuts their claim to only one fourth that of children born legitimately; refusal to recognize the natural child disinherits him, unless he can prove his descent.

[422] Since the Emperor was already engaged upon his campaign to [423] acquire lands for the state, the property rights guaranteed would refer chiefly to personal property, and only secondarily to land still owned by individuals. Both men and women owned personal property, however, and must therefore pass on this property, a definite percentage going to each son and daughter.

The law is weak in some of its details. It does not specify, for example, how an unmarried father shall leave his property—whether by name to each child he has recognized as his own, or by name to the mothers of his children. It is strong in that it is simple: property